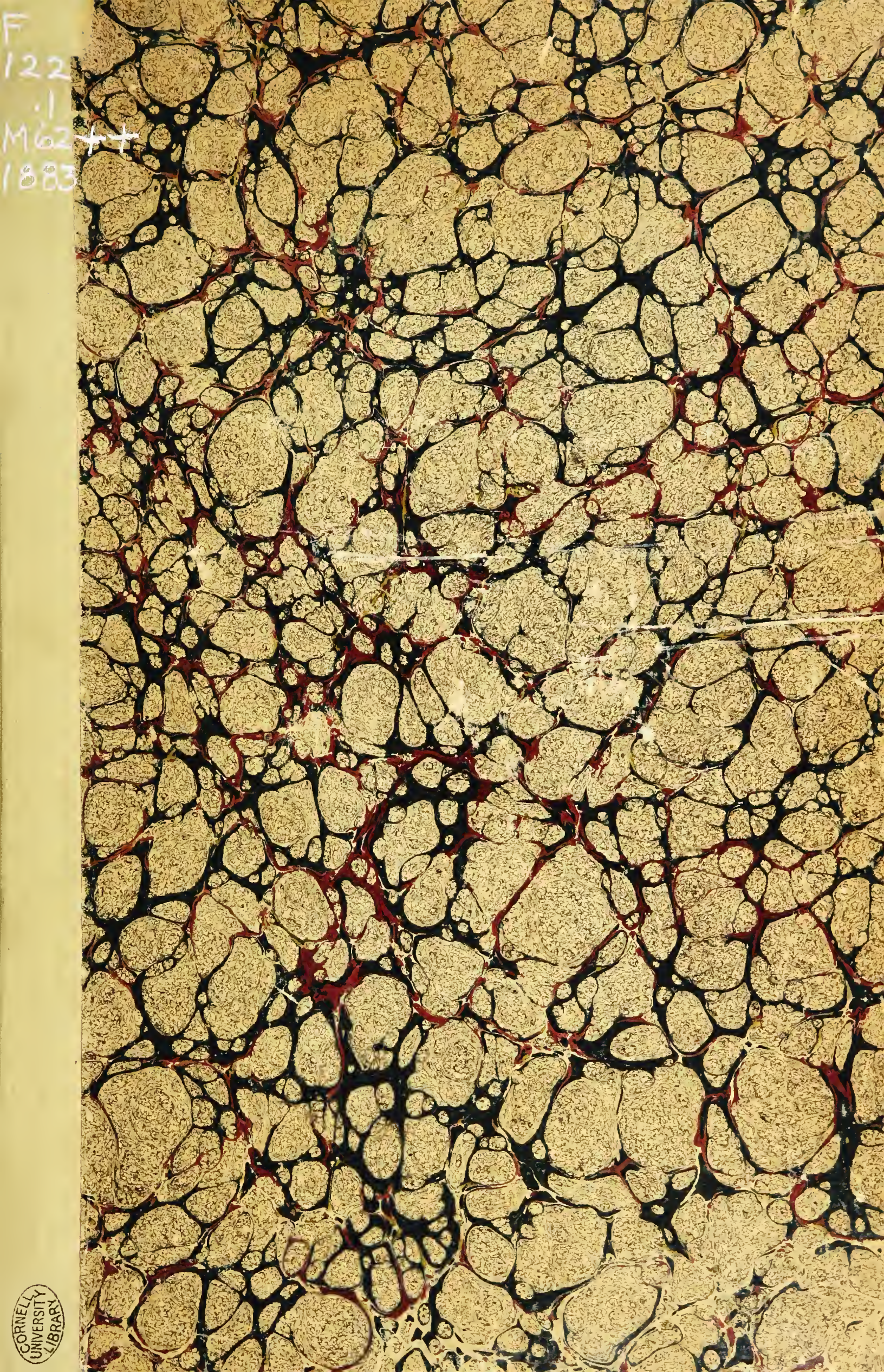


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J. MICHAELIUS

THE FIRST MINISTER

OF THE

DUTCH REFORMED CHURCH IN THE UNITED STATES.

THE FIRST MINISTER

FACSIMILÉ OF HIS LETTER, THE ONLY EXTANT, WRITTEN DURING THE FIRST
YEARS OF THE SETTLEMENT OF NEW-YORK. WITH TRANSSCRIPT,
PREFACE AND ENGLISH TRANSLATION BY THE LATE

CHURCH IN THE UNITED STATES

HON. HENRY C. MURPHY.



AMSTERDAM,
FREDERIK MULLER & C^o.

1883.



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THE FIRST MINISTER

OF THE

DUTCH REFORMED CHURCH IN THE UNITED STATES.

A. 187768

There has just appeared in the *Kerk-historisch Archief*, a work published periodically at Amsterdam, one of those interesting fragments, which the researches of the curious into the history of the settlement of the United States are constantly bringing, for the first time, to light. It is a letter of Jonas Michaëlius, who may now be called the first minister of the Dutch Reformed Church in the United States, written at Manhatas in New Netherland on the 11th of August 1628, and communicated to the work above mentioned, with such notices of the life of the writer, as existing materials permit, by Mr. J. T. Bodel Nijenhuis; who deserves well of Americans, and especially of New-Yorkers, for the zeal which prompted him to rescue this waif from oblivion, and for the industry which he has exhibited in collecting as far as possible the events in the life of the missionary. We are now carried back five years earlier in the history of the regular ministration of the Gospel in New-York, and are enabled to add one more to the list of clergymen of the Dutch Reformed Church in America, one who, by his attainments and his holy zeal, as well as the high respect with which he was regarded by his learned brethern in Holland, is not unworthy to take his place at the head of the roll of that learned and pious body.

This letter is addressed to Dom. Adrianus Smoutius, minister of the Dutch Reformed Church at Amsterdam. It was found among the papers of the late Jacobus Koning, clerk of the fourth judicial district of Amsterdam. Further than this its history is unknown; but as Mr. Nijenhuis justly observes, it is undoubtedly to the importance of its contents that we are indebted for its preservation. Of the author, however, some few incidents interesting both as connected with his life and confirmatory of the claim now established in his behalf, have been discovered. They serve

to excite our wonder that no intimation of his ministry and residence at New-Amsterdam has ever before been given. From the researches of Mr. Nijenhuis we learn that Jonas Michaëlius was born in the year 1577 in North-Holland and was educated contemporaneously with Jacob Cats and Ger. Joh. Vossius at the celebrated university of Leyden, in which as appears by its records, he was entered as student of Divinity on the 9th of September 1600. He was settled as minister at Nieuwbikswoude in North-Holland in 1612 and two years later at Hem in the same neighborhood. In 1624 he was, on the conquest of St. Salvador from the Portuguese to the Dutch arms by Peter Heyn in that year, established as a minister there; but on the recovery of that place by the Portuguese in the following year, he left for Guinea and became the minister at the fort there, then recently taken from the Portuguese. He returned to Holland in 1627 and in January following, as his letter states, embarked with his wife and three children for New Netherland. He was then over fifty years of age. How long after writing his letter he remained in New Netherland is not known. He appears however in 1637 and 1638 to have been again in Amsterdam, when he was requested by the Classis of Amsterdam to return as minister to New Netherland. This he consented to do and the Classis directed an application to be made to the West India Company to send him out. This was refused after some months delay for reasons which do not appear. Whether his advanced age, or the additional expense which the company would incur, or what other reason caused the rejection of the application, is not known; the confidence which he had of the Classis of Amsterdam shows it must have been some special reason not affecting his standing as a minister. There is what appears to us an important fact in the register of these proceedings of the Classis of Amsterdam. Michaëlius is there styled „late *minister* in Virginia,” (gewezen predikant in Virginia), a circumstance not important, as Mr. Nijenhuis intimates, because it may thence be inferred that he emigrated from New Netherland to Virginia, for there is no possible reason why he should go there as a „*minister*” where neither the Dutch nor the French language was spoken; but as confirming the authenticity of the letter itself, which otherwise stands wholly unsupported by other testimony. It shows that Michaëlius had been in North-America as a *minister*, and the fact that he is mentioned as of Virginia, proves nothing more, taken in connection with the letter, than that the Registrar who penned the minute, had in his mind the idea, which prevailed at that time throughout Europe, and which assigned the general name of Virginia to all that portion of North-America lying between Florida on the South and New France on the North, and embracing the colonies of New-Engeland, New-Netherland and Maryland, as well as the particular colony of Virginia.

There is, however, in the letter itself abundant intrinsic evidence of its authen-

ticity. The nationality of the first adventurers, Walloons as well as Dutch; the place of the former residence in Europe of the Governor, Minuit; the war between the Mohawks and the Mohicans, are all stated incidentally in such a manner, that, being at the same time consistent with the facts known from other sources, they leave no reasonable ground for doubt, even without the recognition of the ministry of Mr. Michaëlius in New-Netherland by the note of the registrar in the *Acta Classica*, of its truth.

This letter, of which a faithful translation into English is now offered, possesses a peculiar interest independently of its importance in connection with the history of the Church. It is the only letter extant, within our knowledge written during the first years of the settlement of New-York by any of the adventurers. While New-England is rich in this kind of material for its history, New-York is with the exception of that now presented to us, entirely barren. We read with interest the picture which the writer draws of the privations of the first settlers of New-Amsterdam, of their first cultivation of the land, of the productions of the country, and of the manners and language of the Indians, from all which the reader will derive the means of no unprofitable reflection.

HEN. C. MURPHY.

THE HAGUE, April 1. 1858.

Verbroeders Christi.

[illegible]

[illegible]

[illegible]

[illegible]

Der Herr, der uns alle in die Welt gesetzt hat, hat uns auch die Gabe der Vernunft gegeben, damit wir die Wahrheit erkennen und die Sünde meiden können.

Jonas Michaelius.

DE VREDE CHRISTI.

*Honorable Sir, Well-beloved Brother in Christ,
Kind Friend!*

The favorable opportunity, which now presents itself of writing to your Right Reverend Sir, I can not let pass, without embracing it, according to my promise. And I first unburden myself in this communication of a sorrowful circumstance. It has pleased the Lord seven weeks after we arrived in this country to take from me my good partner, who has been to me for more than sixteen years, a virtuous, faithful and in every respect amiable yokefellow, and I find myself with three children very much discommoded, without her society and assistance. But what have I to say? The Lord himself has done this, in which no one can oppose Him. Wherefore I should also be willing, knowing that all things must work together for good to those who love God. I hope therefore to bear my cross patiently, and by the grace and help of the Lord, not to let the courage fail me which I stand in need of in my particular duties.

The voyage continued long, namely, from the 24th of January till the 7th of April when we first set our foot upon this land. Of storm and tempest we have had no lack, particularly about the Bermudas and the rough coasts of this country, the which fell hard upon the good wife and children, but they bore it better as regards sea-sickness and fear, than I had expected. Our fare in the ship was very poor and scanty, so that my blessed wife and children, not eating with us in the cabin, on account of the little room in it, had a worse lot than the sailors themselves; and that by reason of a wicked cook who annoyed them in every way; but especially by

reason of the captain himself who, although I frequently complained of it in the most courteous manner, did not concern himself in the least, about correcting the rascal: nor did he, even when they were all sick, give them any thing which could do them any good, although there was enough in the ship; though he himself knew very well where to find it in order, out of mealtimes, to fill his own belly. All the relief which he gave us, consisted merely in liberal promises, with a drunken head, which promises nothing followed when he was sober, but a sour'face, and thus has he played the brute against the officers and kept himself constantly to the wine, both at sea and especially here in the (North) river; so that he has navigated the ship daily with a wet sail and an empty head, coming ashore seldom to the Council and never to the public Divine Service. We bore all with silence on board the ship; but it grieves me, when I think of it, on account of my wife; the more, because she was placed as she was, — not knowing whether she was pregnant, and because the time was so short which she had yet to live. In my first voyage (*) I travelled much with him, yea, lodged in the same hut, but never knew that he was such a brute and drunkard. But he was then under the direction of Mr. Lam, and now he had the principal direction himself. I have also written to Mr. Godyn about it, considering it necessary that it should be known.

Our coming here was agreeable to all, and I hope, by the grace of the Lord, that my services will not be unfruitful. The people, for the most part, are all free somewhat rough, and loose, but I find in most all of them both love and respect towards me; two things with which hitherto the Lord has every where graciously blessed my labors, and which will produce us fruit in our special calling, as Your Right Reverend yourself well knows and finds.

We have first established the form of a church (*gemeente*); and, as Brother Bastiaen Crol very seldom comes down from Fort Orange, because the directorship of that fort and the trade there is committed to him, it has been thought best to choose two Elders for my assistance and for the proper consideration of all such ecclesiastical matters as might occur, intending the coming year, if the Lord permit, to let one of them retire, and to choose another in his place from a double number first lawfully presented by the congregation. One of those whom we have now chosen is the Honorable Director himself, and the other is the storekeeper of the Company, Jan Huyghen, his brother-in-law, persons of very good character, as far as I have been able to learn; having both been formerly in office in the church, the one as Deacon and the other as Elder in the Dutch and French churches, respectively, at Wesel.

We have had at the first administration of the Lords Supper full fifty com-

(*) To Brazil.

municants — not without great joy and comfort for so many — Walloons and Dutch; of whom, a portion made their first confession of the faith before us, and others exhibited their church certificates. Others had forgotten to bring their certificates with them, not thinking that a church would be formed and established here; and some, who brought them, had lost them unfortunately in a general conflagration, but they were admitted upon the satisfactory testimony of others to whom they were known and also upon their daily good deportment, since we cannot observe strictly all the usual formalities in making a beginning under such circumstances.

We administer the Holy Sacrament of the Lord once in four months, provisionally until a larger number of people shall otherwise require. The Walloons and French have no service on Sundays, otherwise than in the Dutch language, of which they understand very little. A portion of the Walloons are going back to Fatherland, either because their years here are expired or also because some are not very serviceable to the Company. Some of them live far away and could not come on account of the heavy rains and storms, so that it was neither advisable, nor was it possible, to appoint any special service for so small a number with so much uncertainty. Nevertheless the Lord's Supper was administered to them in the French language and according to the French mode, with a preceding discourse, which I had before me in writing, as I could not trust myself extemporaneously. If in this and in other matters Your Right Reverend and the Reverend Brothers of the Consistories, who have special superintendence over us here (*), deem it necessary to bestow upon us any correction, instruction or good advice, it will be agreeable to us and we will thank Your Right Reverend therefor; since we must have no other object than the glory of God in the building up of his kingdom and the salvation of many souls. I keep myself as far as practicable within the pale of my calling, wherein I find myself sufficiently occupied. And although our small consistory, embraces at the most — when Brother Crol is down here, — not more than four persons, all of whom, myself alone excepted, have also public business to attend to, I still hope to separate carefully the ecclesiastical from the civil matters, which occur, so that each one will be occupied with his own subject. And though many things are *mixti generis*, and political and ecclesiastical persons can greatly assist each other, nevertheless the matters and offices tending together must not be mixed but kept separate, in order to prevent all confusion and disorder. As the council of this place consists of good people, who are, however, for the most part simple and have little experience in public affairs, I would have little objection to serve them in any serious or dubious affair with good advice, provided I considered myself capable and my advice

(*) Named at the end of the letter.

should be asked; in which case I suppose that I would not do amiss, or be suspected by any one of being a πολυπράγων or ἀλλοτρισεπίσκοπος. (A bresy-body, or Meddler.)

In my opinion it is very expedient that the Lords Managers of this place should furnish plain and precise instructions to their Governors that they may distinctly know how to regulate themselves in all difficult occurrences and events in public matters; and at the same time that I should have all such Acta Synodalia, as are adopted in the Synods of Holland, both the special ones relating to this region and those which are provincial and national, in relation to ecclesiastical points of difficulty, or at least such of them as in the judgment of the Reverend Brothers at Amsterdam would be most likely to present themselves to us here. In the mean time I hope matters will go well here, if only on both sides we do the best in all sincerity and honest zeal; whereto I have from the first entirely devoted myself, and wherein I have also hitherto, by the grace of God, had no just cause to complain of any one. And if any dubious matters of importance happen to me, and especially if they will admit of any delay, I will apply to the Reverend Brothers for good and prudent advice, to which I have already wholly commended myself.

As to the natives of this country I find them entirely savage and wild, strangers to all decency, yea, uncivil and stupid as posts, proficient in all wickedness and godlessness, devilish men, who serve nobody but the Devil, that is the spirit, which, in their language, they call *Manetto*: under which title they comprehend every thing that is subtle and crafty and beyond human skill and power. They have so much witchcraft, divination, sorcery and wicked tricks that they cannot be held in by any bands or locks. They are as thievish and treacherous as they are tall; and in cruelty they are more inhuman than the people of Barbary and far exceed the Africans. I have written concerning these things to several persons elsewhere, not doubting that Brother Crol will have written sufficient to Your Right Reverend or to the Lords Managers thereof; as also of the base treachery and the murders which the Mohicans at the upper part of this River, against fort Orange, had committed; but their misfortune is by the gracious interposition of the Lord, for our good, who when it pleases Him knows how to pour unexpectedly natural impulses into these unnatural men in order to hinder their designs. How these people can best be led to the true knowledge of God and of the Mediator Christ is hard to say. I cannot myself wonder enough who it is who has imposed so much upon Your Right Reverend and many others in Fatherland concerning the docility of these people and their good nature, the proper *principia religionis* and *vestigia legis naturæ* which should be among them; in whom I have as yet been able to discover hardly a single good point, except that they do not speak so jeeringly and so scoffingly of the godlike and glorious majesty of their Creator, as the Africans dare to do. But it is because

they have no certain knowledge of Him, or scarcely any. If we speak to them of God, it appears to them like a dream: and we are compelled to speak of Him not under the name of Menotto, whom they know and serve, — for that would be blasphemy, — but under that of some great persons, yea, of the Chiefs Sackiema, — by which name they, — living without a king, — call those who have the command over any hundreds among them and who by our people are called Sackemakers, the which their people hearing, some will begin to mutter and shake their heads as of a silly fable, and others in order to express regard and friendship to such a proposition, will say *Orith*, that is, *good*. Now, by what means are we to make an inroad or practicable breach for the salvation of this people? I take the liberty on this point of enlarging somewhat to Your Right Reverend.

Their language which is the first thing to be employed with them, methinks is entirely peculiar. Many of our common people call it an easy language, which is soon learned, but I am of a contrary opinion. For those who can understand their words to some extent and repeat them, fail greatly in the pronunciation and speak a broken language, like the language of Ashdod. For these people have difficult aspirates and many guttural letters which are formed more in the throat than by the mouth, teeth and lips, which our people not being accustomed to, guess at by means of their signs, and then imagine that they have accomplished something wonderful. It is true, one can learn as much as is sufficient for the purposes of trading, but this occurs almost as much by signs with the thumb and fingers as by speaking; which could not be done in religious matters. It also seems to us that they rather design to conceal their language from us than to properly communicate it, except in things which happen in daily trade; saying that it is sufficient for us to understand them in those: and then they speak only half their reasons, with shortened words; and frequently call a dozen things and even more by one name; and all things which have only a rude resemblance to each other they frequently call by the same name. In truth it is a made up childish language: so that even those who can best of all speak with the Indians and get along well in trade, are nevertheless wholly in the dark and bewildered when they hear the Indians speaking with each other by themselves.

Let us then leave the parents in their condition and begin with the children who are still young. So it should be. But they must be separated in youth from their parents, yea, from their whole nation. For, without this, they would be as much given as their parents to heathenish tricks and deviltries, which are kneaded naturally in their hearts by themselves through a just judgment of God; so that having once obtained deep root, by habit, they can with difficulty be wholly eradicated therefrom. But this separation is hard to effect; for the parents have a strong affection for their children and are very loth to part with them: and, when they are separated from

them, — as we have already had proof, — the parents are never contented, but take them away stealthily or induce them to run away themselves. Nevertheless we must, — although it would be attended with some expense, — obtain the children through a sense of gratitude on the part of their parents and with their consent, by means of presents and promises; in order to place them under the instruction of some experienced and godly schoolmaster, where they may be instructed not only to speak, read and write in our language, but also especially in the fundamentals of our Christian religion, and where, besides, they will see nothing but good examples and virtuous lives; but they must speak their native tongue sometimes among themselves in order not to forget it, as being evidently a principal means of spreading the knowledge of religion through the whole nation. In the meantime it must not be forgotten to pray to the Lord, with ardent and continual prayers, for his blessing, Who can make things which are unseen to be quickly and conveniently seen, Who gives life to the dead, calls as nothing that which is, and being rich in mercy has pity on whom He will: as He has compassionated our people, to be his people, when we before were not pitied and were not his people, and has washed us clean, sanctified us and justified us, when we were covered all over with all manner of corruption, calling us to the blessed knowledge of his Son and from the power of darkness to his marvellous light. And this I regard so much the more necessary as the wrath and malediction of God, which have been found to rest upon this miserable people hitherto, are the more severe. May God have mercy upon them finally, that the fulness of the heathen may be gradually accomplished and the salvation of our God may be here also seen among these wild and savage men. I hope to keep a watchful eye over these people and to learn as much of their language as will be practicable, and to seek better opportunities for their instruction than hitherto it has been possible to find.

As to what concerns myself and my household: I find myself by the loss of my good and helping partner very much hindered and distressed, — for my two little daughters are yet small; maidservants are not here to be had, at least none whom they advise me to take; and the Angola slaves are thievish, lazy and useless trash. The young man whom I took with me, I discharged after Whitsuntide, for the reason that I could not employ him out of doors at any working of the land, and in doors, he was a burden to me instead of an assistance. He is now elsewhere at service with the boers.

The promise which the Lords Masters of the Company had made me of some acres or surveyed lands for me to make myself a home, instead of a free table which otherwise belonged to me, is wholly of no avail. For their Honors well know that there are no horses, cows nor laborers to be obtained here for money. Every one is short in these particulars and wants more. The expense would not trouble me, if an oppor-

tunity only offered, as it would be for our own accommodation, although there were no profit from it (save that the Honorable Managers owe me as much as the value of a free table); for there is here no refreshment of butter, milk, etc., to be obtained, although a very high price be offered for them; for the people who bring them and bespeak them are suspicious of each other. So I will be compelled to pass through the winter without butter and other necessities which the ships did not bring with them to be sold here. The rations, which are given out and charged for high enough, are all hard stale food, as they are used to on board ship, and frequently this is not very good, and there cannot be obtained as much of it as may be desired. I began to get some strength through the grace of the Lord, but in consequence of this hard fare of beans and grey peas, which are hard enough, barley, stockfish, etc. without much change, I cannot become well as I otherwise would. The summer yields something, but what of that for any one who has no strength? The Indians also bring some things, but one who has no wares, such as knives, beads and the like or seewan, cannot have any good of them. Though the people trade such things for proper wares, I know not whether it is permitted by the laws of the Company. I have now ordered from Holland most all necessities: but expect to pass through the winter with hard and scanty food.

The country yields many good things for the support of life, but they are all to be gathered in an uncultivated and wild state. It is necessary that there should be better regulations established, and people who have the knowledge and the implements for gathering things in their season, should collect them together, as undoubtedly will gradually be the case. In the meanwhile I wish the Lords Managers to be courteously inquired of, how I can have the opportunity to possess a portion of land, and at my own expence to support myself upon it? For as long as there is no more accommodation to be obtained here from the country people, I would be compelled to order every thing from the Fatherland at great expence, and with much risk and trouble, or else live here upon these poor and hard rations alone, which would badly suit me and my children. We want ten or twelve farmers with horses, cows and laborers in proportion, to furnish us with bread and fresh butter, milk and cheese. There are convenient places which can be easily protected and very suitable: which can be bought from the Indians for trifling toys, or could be occupied without risk; because we have more than enough shares which have never been cleared but have been always reserved for that purpose. The business of furs is dull on account of a new war of the *Mæchibæys* (Mohawks) against the Mahicans at the upper end of this river. There have occurred cruel murders on both sides. The Mohicans have fled and their lands are unoccupied, and are very fertile and pleasant. It grieves us that there are no people, and that there is no regulation of the Lords Managers to occupy

the same. They fell much wood here to carry to the Fatherland but the vessels are too few to take much of it. They are making a windmill to saw the wood: and we also have a grist-mill. They bake brick here but it is very poor. There is good material for burning lime, namely, oystershells, in large quantities. The burning of potash has not succeeded; the master and his laborers are all greatly disappointed. We are busy now in building a fort of good quarry stone, which is to be found not far from here in abundance. May the Lord only build and watch over our walls. There is a good means for making salt; for there are convenient places; the water is salt enough and there is no want of heat in summer. Besides as to the waters, both of the sea and rivers, they yield all kinds of fish; — and as to the land, it abounds in all kinds of game, wild and in the groves, with vegetables, fruits, roots, herbs, and plants, both for eating and medicinal purposes, working wonderful cures, which are too long to relate, and which, were it ever so pertinent, I could not tell. Your Right Reverend has already obtained some knowledge thereof in part and will be able to obtain from others further information. The country is good and pleasant; the climate is healthy, notwithstanding the sudden changes of cold and heat. The sun is very warm; the winter strong and severe, and continues full as long as in our country. The best remedy is not to spare the wood — of which there is enough, — and to cover oneself well with rough skins which can also easily be obtained. The harvest — God be praised — is in the barns and is better gathered than ever before. The ground is fertile enough to reward labor, but they must clean it well, and manure and cultivate it the same as our lands require. It has hitherto happened much worse because, many of the people are not very laborious or could not obtain their proper necessities for want of bread. But it now begins to go on better and it would be entirely different now if the Masters would only send good laborers and make regulations of all matters, in order, with what the land itself produces, to do for the best.

I had promised (to write) to the Venerable Brothers, Rudolphus Petri, Joannes Sylvius, and Dom. Cloppenburg, who with your Honor were charged with the superintendence of these regions ⁽¹⁾; but as this would take long, and the time is short, and my occupations at the present time many, will Your Right Reverend be pleased to give my friendly and kind regards to their Reverends and to excuse me, on condition that I remain their debtor to fulfil my promise, — God willing, — by the next voyage. Will you also give my sincere respects to the Reverend Dom. Triglandius and to all the Brothers of the consistory besides, to all of whom I have not thought it necessary to write particular at this time, as they are made by me

(1) Mr. Bodel Nijenhuis states that it was so committed to some of the Ministers of Amsterdam by the Synod of North-Holland; and the Ministers above mentioned were all at that time active Ministers at Amsterdam, where Sylvius and Triglandius had been since 1610, Petri since 1612 and Cloppenburg since 1621.

participants in these tidings and are content to be fed from the hand of Your Right Reverend. If it shall be convenient for your Honor, or any of the Reverend Brothers to write hither to me a letter concerning matters which might be important in any degree to me, it would be very interesting to me, living here in a savage land without any society of our order, and would be a spur to write more assiduously to the Reverend Brothers concerning what might happen here. And especially, do not forget my hearty salutation to the beloved wife and brother in law of Your Right Reverend, who have shown me nothing but friendship and kindness above my deserts. If there is anything in which I can in return serve or gratify Your Right Reverend, I will be glad to do so and will not be behind hand in any thing. Concluding then herewith and commending myself in Your Right Reverend's favorable and holy prayers to the Lord,

Honored and Learned Sir, Beloved Brother in Christ and Kind Friend;

Commending Your Right Reverend and all of you to Almighty God, by His Grace, to continued health and prosperity and to eternal salvation of heart.

From the Island of Manhata in New-Netherland this 11th August Anno 1628,
by me Your Right Reverend's obedient in Christ,

JONAS MICHAËLIUS.

(Endorsed.) The Honorable Learned and pious Mr. Adrian Smoutius, faithful Minister of the Holy Gospel of Christ in His Church, dwelling upon the Heerengracht not far from the House of the West-India Company, Amsterdam.
By the care of a friend whom God preserve.

(Sealed with a wafered signet not discernible.)

DE VREDE CHRISTI.

*Eerwacrdige Heere, welbeminde Broeder in Christo,
gunstige Vriend!*

De goede gelegenheid, die mij nu voorcomt, om aan UWelEw. te schrijven, en can ick niet laten voorbij [gaen], sonder het selve, volgens mijne belofte te doen. Ende opdat ick mij in dese communicatie, van een droevige zake eerst ontlade, het heeft den Heere belieft mij mijne goede parture (die mij nu over de 16 jaren langh, een deughtsame, getrouwe ende gansch liefstallige jockgenoot geweest hadde) af te nemen, nadat wij ruym 7 weken ⁽¹⁾ hier te lande gearriveert waren; ende vynde mij nu sonder haer gezelschap ende hulpe, seer gediscommodeert, met mijne 3 kinderens alleene. Doch wat heb ick te seggen? De Heere selve heeft het gedaen: tegen welken hem niemand can stellen. Ende waerom soud ick oock willen, wetende dat alle dingen ten goede moeten helpen dengenen die God lief hebben. Hope derhalven mijn cruyce lijdsamelijk te dragen, ende de couragie, die mij alhier in mijnen dienst sonderlinge van nooden is, niet te laten ontvallen, door des Heeren genade ende hulpe. — De reyse heeft lange geduyrt, namelijk van den 24 Januarii tot den 7 Aprilis, als wij eerst onsen voet hier aen land stelden. Storm ende onweder en hebben wij geen gebreck gehat, voornemelijk omtrent de Barmudes ende de ruyge custen deser Landen: twelck de goede vrouwe ende de kinderen hard viel, doch sy hielden sich noch ongelijk beter, soo ten aensien van zeesiecte als vreesse, dan ick wel verwacht hadde. Ons tractament te schepe viel gansch hard ende sober, so dat mijn zalige huysvrouwe ende kinderen, niet etende met ons in de cajuyte van wegen de cleyne ruymte, een arger lot hadden dan de bootsgesellen selve, ende dat van wegen enen ondeugenden cock, die voornam hen op alle manieren te plagen: maer insonderheyd van den schipper selve, dewelcke (hoewel ick menichmael met alle beleeftheyd daerover claegde) hem sulcx int minste niet aen en trock, om den rabaut ⁽²⁾ daerover te bestraffen: noch oock selve genich dinck en gaf, selfs als sij gansch qualijk te passe waren, dat hun conde goed doen, ende nochtans genoech in het schip was: gelijk hij oock selve wel genoech wiste te vynden, om buytens tijds synen buyk te vullen. Al de deugdt die hij ons dede, bestond alleenlijk in liberale beloften met een droncken hoofd, op de welcke, als hij benuchtert was, niet en volgde dan een suyr gesichte, ende dus heeft hij mede de beste gespeelt tegens de officieren, ende

(1) Dit gebeurde dus omstreeks half Junij.

(2) Hij bedoelt den kok.

hem gestadich aen den wijn gehouden, soo in zee, als oock voornemelijk hier liggende in de Riviere [Hudson], soo dat hij dagelijcx te schepe geloopen heeft met een nat seyl ende berooyt hoofd, comende seer selden te lande in den Raed ⁽¹⁾ ende nimmermeer in de publycke Godsdienst. Wij hebben 't te schepe al met stilswijgen verdragen, maer het jammert mij, als ick daer aen gedencke om mijner huysvrouwen wille, te meer omdat se soo gestelt was, als sij was, niet anders wetende of sij was swanger van kynde, ende omdat den tijd soo cort was, dien sij noch hadde te leven. Ick hebbe in mijne eerste voyagie ⁽²⁾ lange met hem gesworen, jae gelogeert in één hutte, maer en wiste nooyt datter suleken buffel ende dronckaerd in staek. Maer doe stond hij onder d'opsicht van den Heer Lam, ende nu hadd' hij selve over alles te gebieden. Ick heb oock aen den Heere Godyn ⁽³⁾ daervan geschreven, noodich achtende dat ment wete.

Onse aencomste was alhier aengenaem bij allen, ende verhope door des Heeren genade dat mijn dienst niet onvruchtbaer sal wesen. Het volck is de meeste part al vrij wat ruych ende ongebonden, doch ick bevynde in meest allen, beyde liefde t'mijwaert, ende oock ontsich; twee dingen daermede de Heere mijnen dienst tot noch toe allenthalven genadelijk gezegent heeft, ende die ons in onse bedieninge (gelijk UWelEerw. selve wel weet ende bevyndt) sonderlinge wel te passe comen om vrucht te verschaffen.

Wij hebben van eersten aen een forme van een gemeente aengestelt; ende dewijle de Broeder Bastiaen Crol ⁽⁴⁾ seer selden na beneden afcomt van 't fort Orangie, doordien hem aldaer de Directie van tselve fort en den handel bevolen is: soo is goed gevonden twe Ouderlingen te verkiesen, mij tot assistentie ende behoorlijk communicatie alles wat kerkelijk soude mogen voorvallen: denckende het toecomende jaer soo 't de Heere toelaet, den enen te laten afgaen, ende enen anderen in sijne plaetse te verkiesen uyt een dubbeld getal, der Gemeynste eerst wettelijk voorgesteld. D'een die wij nu georen hebben, is de heer Directeur selve ⁽⁵⁾, ende d'ander de winkelhouder der Compagnie, Jan Huygen, zijn swager, luyden van zeer goeden getuygenisse, soo vele ick doemaels vernemen conde; hebbende beyden wel eer geweest in kerkelijke bedieninge, d'eene der diaconye ende d'ander des Ouderlingschaps respectivelijk in de Duytsche ende Fransche Kercke tot Wesel.

Wij hebben in de eerste bedieninge des H. Avondmaels (niet sonder groote blijdschap ende troost van velen gehouden) gehat ruym 50 communicanten, soo Walen als Duytschen: van de welcke een partije hare eerste belydenisse des geloofs voor ons gedaen hebben, ende andere hare kerkelijke attestatien verthoont. Andere hadden se vergeten mede te nemen, niet denckende dat hier een gemeente geformeert ende opgericht soude werden; ende enige die se metgenomen hadden hebben se in enen gemeynen ongeluckigen brand verloren: doch sijn ge-admitteert op goede getuigenisse van andere dien sulx bekend was, ende oock op hun dagelijcx goed comportement; dewijle men in een suleke gelegenheyd om een beginsel te maken, alle behoorlijke formaliteyten soo naeuwe niet can observeren.

Wij houden des Heeren H. Avondmael eens om de 4 maenden bij provisie, tot dat een meerder frequentie des volcx anders sal vereysschen. De Walen ende Françoisen en hebben des sondaegs genen dienst anders dan in de Duytsche tale: want die geen Duytsch en verstaen syn gansch weynich. Daer gaet oock een partije Walen na 't vaderland, 'tsij dan omdat hare jaren

(1) *Raed*; welligt de Raad van bestuur der kolonie, waarin hij misschien, volgens zijne commissie, wat te zeggen had bij de verdere ten uitvoer bringing der kolonisatie.

(2) Werwaarts? naar Brazilië en Guinée, tusschen 1624 en 1626.

(3) Welligt bedoelt hij Samuel Godyn, bij O'Callaghan, I. 479.

(4) O'Callaghan, I. 122. Seb. Jansen Krol was ook volgens Brodhead in 1626 krankbezoeker op het eiland Manhattans, in 1628 Vice-Directeur op fort Oranje. Br., p. 165, 169, 183, 201, 212, 223.

(5) *Directeur*, Pieter Minuit of Minnewit, van Wesel. O'Callaghan, I. 100. Brodhead, 162 en passim tot 320. Hij zag zich in 1631 ontslagen, en stierf later in de Zweedsche kolonie aan de Zuidrivier, als haar beschermer, in 1641. Er is geen spoor van misverstand tusschen hem en Michaëlius gevonden, gelijk wel later tusschen Minuit's opvolger, Ev. Bogardus, en den volgenden Directeur der kolonie, Wouter van Twiller.

alhier geexpireert zijn, ofte oock omdat enige der Compagnie niet seer dienstich en zijn: sommige wonen verde, ende en souden bij grooten regen ofte onweder niet wel connen comen, soo datse selve sulcx niet raedsaem en connen vynden enigen bysonderen dienst int Fransche aen te stellen onder een soo cleyn hoopken, ende dat noch op het onsekere. Evenwel het Avondmael werdt hen toegedient in de Fransche tale ende op de Fransche wijze met een voorgaende predicatie, die ick in geschrifte voor mij legge, soo lange ick mijselven de behoorlijke veerdicheid niet toe en vertrouwe ⁽¹⁾. Isser yet soo in dese als in andere zaken daerin UWelEerw. ende de E. E. Broederen des Kerckenraeds (welcker inspectie over ons hier d'aldernaeste is) noodich achten ons te dienen met enige correctie, instructie ofte goede advysen, tsal ons aengenaem zijn ende wij sullen UWelEerw. daer voren danck weten: dewijle wij alle geen ander oogemerck moeten hebben dan d'eere Godes in de opbouwinge van sijn Coninckrijcke ende behoudenis van vele zielen. Ick houde mij soo veel als doenlijk is binnen de palen mijner beroupinge, daerin ick mij oock genoechsamelijk geoccupeert vynde. Ende hoewel onse cleyne Raed der Kertke, bestaende ten hoogsten (als de Broeder Crol hier beneden is) niet meer dan wt 4 personen, de alle (mij alleene wtgesondert) oock politycque bedieningen hebben, soo verhope ick nochtans de voorvallende kerkelijke dingen van de borgerlijke sorgfuldelijk te onderscheyden, opdat elck geoccupeert blijve met sijn eygen subject. Ende hoewel vele dingen sijn mixti generis, ende de politycque ende kerkelijke personen malcanderen grootelijcx connen dienen, soo moeten nochtans te samen gaende dingen ende ampten niet vermengt maer onderscheyden werden, om alle verwerringen ende brodderijen te verhoeden. Ende alsoo den Raedt deser plaetse bestaet nyt goede luyden, die nochtans de meeste part eenvoudigh sijn ende weynich geoeffent in politycque dingen, soo ist dat ick wel cleyne swaricheyd maken soude hun in enige sware ofte dubieuse dingen met goede advysen te dienen, mids dat ick mijselven eerst enichsins capabel kende ende daertoe versocht wierde; in welken gevalle ick niet en achte dat ick yet soude misbeuren ofte oock bij yemand in suspitie comen van een *πολυπράγμων* ofte *ἀλλοτριουσις σκοπος* te wesen. — Tware mijns bedunkens gansch oorboir, dat de Heeren Bewynthebberen dese plaetse voorsagen met duydelijker ende naerder Instructien voor den Regeerders, opdat se mochten bescheydelijk weten, hoe sij sich in alle voorcomende burgerlijke swaricheden ende gevallen hadden te reguleren: gelijk mede dat mij alhier eens mochten geworden al sulcke Acta Synodalia, als in de Hollandsche Synoden, soo Particuliere onses quartiers, als Provinciale ende Nationale, over alle kerkelijke swaricheden gestelt zijn, ofte ten minsten die na het oordeel der E. E. Broederen tot Amsterdam ons hier aldermeest zonden connen te pas comen. Ondertusschen soo hope ick, dat de zaken hier wel gaen sullen, soo wij slechts aen wederzijden ons beste doen in alle oprechticheyd ende goeden yver; waertoe gelijk ik mij van eersten aen ganschelijk overgegeven hebbe, alsoo en hebbe ick oock tot noch toe door des Heeren genade geen billijke oorzaak om over yemand te clagen. Ende soo mij hier enige dubieuse dingen van enigen gewichte sullen voorvallen, insonderheid als de saken enich wtstel connen lijden, soo sal ick mij refereren een der E. E. Broederen goede ende voorsichtige advysen, aen de welke ick mij alreede ganschelijk recommandere.

Wat aengaet de natie deses Lands, die vynd ick gansch wild ende woest, vreemd van alle borgerlijke sedicheyd, jae onbeleeft ende bot als tuynstaken, in alle boosheyd ende godloosheyd gelijk als gepromoveert, verduyvelde menschen, die niemand anders dan den Duyvel dienen, wesende die Geest, dien sij op hare sprake Menetto noemen: gelijk sij mede onder dien tytel begrijpen alles wat subtyl ende geestich is ende beyde menschelijk vernuft ende crachten te boven gaet. Sij gaen met vele tooverijen, waerseggingen, besweeringen ende snoode consten om, soo datse bijna in genige banden ofte sloten en sijn te houden. Sij sijn soo diefachtich ende verradisch als sij groot zijn: ende in wreedheyd sijnse gansch onmenschelijk ende meer dan Barbarisch ende gaen d'Africanen daerin al verde te boven ⁽²⁾. Ick hebbe dies acn-

(1) Nanelijk, om voor de vuist in het Fransch te prediken.

(2) Hij kon dit nit eigene ondervinding, in Africa opgedaan, getuigen.

gaende aen verscheydene personen elders geschreven, niet twijfelende of de Broeder Crol sal daervan aen UWE. ofte immers aan de Heeren Bewyndhebbers genoech geschreven hebben: gelijk oock van het snoode verraed ende de moorderijre die de Mahicans aent oppereynde deser Riviere tegens het fort Orangien voorgenomen hadden ⁽¹⁾, doch is hun mislukt door een genadige bestieringe des Heeren ons ten goede: de welcke als het hem gelieft, in dese onnatuurlijke menschen onversiens natuyrlijke bewegingen weet te storten om haer doen te beletten. Hoe men nu best dese luyden tot de ware kennisse Godes ende des Middelaers Christi soude connen aenleyden, is qualijk te seggen. Ick en can mij selven niet genoech verwonderen wie UwerE. ende velen anderen int Vaderland soo vele op de mouwe gespeldt mach hebben, belangende de geseggelijkheyd deser lieden, en den goeden aerdt, de gevoehlijke principia religionis ende vestigia legis naturae die bij haer souden sijn: in de welcke ick tot noch toe schaers een enich goed point hebbe connen bemerken, wtgenomen dat se van de goddelijke ende gloriouse majesteyt hares Scheppers soo spottelijk ende versmadelijk niet en spreken, als d'Africanen wel durven doen. Doch 't can wesen omdat se van hem noch soo sekere kennisse niet en hebben ofte oock wel gansche gene. Als wij tot hun van God willen spreken, het schijnt hun een droom te sijn: ende wij sijn genootsaekt dat te doen onder den name, niet van Menotto dien sij kennen ende dienen (want dat ware een Laster), maer van enigen grooten, jae den alderoppersten Sackiema ⁽²⁾ (met welken name sij (sonder Coningh levende) heten den genen die over enige honderden onder hun hebben te gebieden, die van de onsen Sackemakers genaemt werden), het welcke sij lieden hoorende soo sullen sommige beginnen te grijnen ende het hoofd te schudden als over een oude fabel, ende andere om met eeren ende vriendschap uyt een sulek propoost te comen, sullen seggen Orith, dats goed. Nu, wat middel om dit volck ter salicheyd te ontginnen, ofte een heylsame bresse daeronder te maken? Ick neme verloff om in dit point wat wijdluftiger met Uwe E. te discoureren.

Hare tale die het eerste is bij hun te besigen, dunekt, mij gansch vreemdbd. Vele onder ons gemeyne volck hetense gemeynelijk een lichte tale die haest geleert is: ick ben van een andere opinie. Want degene die hare woorden enigins verstaen ende naspreken connen, die feylen grootelijk in pronuntiatie ende radebraken se gelijk de sprake Asdod ⁽³⁾. Want dese natie heeft sware aspiratie ende vele litterras gutturales die meer in de kele dan door den mond, tanden ende lippen geformeert worden, hetwelcke onse popel ⁽⁴⁾ ongewent sijnde, op sijne wijze een groven slach daerinne slaet ende meynt sijne dingen noch wonder wel gedaen te hebben. 'Tis waer, men can lichtelijk soo vele leeren als genoech is om te handelen, maer dit geschiedt bijcans soo vele int wijzen met duym ende vingeren als door spreken; het welcke in zaken van religie soo niet soude connen geschieden. Oock soo schijnt het dat se hare tale voor ons liever occulteren, dan behoorlijk mededeylen, ten sij dan in dingen die in den dagelijckse handel te passe comen; seggende dat het genoech is dat wij hen daerinne verstaen connen: ende dan spreken se noch maer halve redenen, afgecoortede woorden ende noemen dickwils een douzjne dingen ende noch meer; jae al wat met malcanderen slechts eenige rouwe gelijkenisse heeft noemen sij dickwils al met énen name. In summa 't is een gemaekte kyndische tale: soo dat selfs degene die best van allen met den Wilden connen spreken ende in handel seer wel te rechte comen, nochtans gansch blind staen ende gelijk als met baeuis ⁽⁵⁾ sijn, als sij de Wilden allene onder malcanderen hooren spreken.

Wel, of men dan d'oude in haer wesen liete ende aen den kinderkens die noch jongh

(1) Brodhead spreekt ook hiervan niet: alleen dat in het voorjaar van dit jaar 1628, dicht bij het fort Oranje vijandelijkheden waren uitgebroken tusschen de Mahicans, ook elders Mohicanen geheeten, en de Mohawks, waarbij de eerstgenoemden verslagen en verjaagd zijnde, naar Connecticut River geweken waren. L. I. 113 en hier onder in het vervolg des briefs.

(2) *Sackiema*, later in de Noord-Amerikaansche werken steeds *Sachem* genoemd.

(3) Hij doelt op Nehemia XIII: 24.

(4) Verwant met gepcupel.

(5) *Baeuis* (sic). Kan het ook in verband staan met het Fransche bijv. naamwoord *esbahi*?

sijn, begonne. Tzij alzo. Maer sij moesten van joncks op van haren ouderen afgesondert werden, jae van hare gansche Natie. Want, sonder dit, soo souden se de heydensche grillen ende duyvelryen terstond soo gewent sijn als d'oude, die doch van selfs door een rechtveerdich oordeel Godes in hare herten geknedet sijn van naturen: soo dat se eens diepe wortelen geeregen hebbende door gewoonte, gansch swaerlijk daervan souden sijn afbrengen. Doch dese afsonderinge is qualijk te doen. Want d'ouders hebben hare kinderen hertelijk lief, ende souden seer noode daerof scheyden, ende als het geschiedt (want men heeft er al prouwe af) soo en sijn d'ouders nimmermeer te degen gerust, ende nemen se weder steels wijse wech, ofte maken dat se van selfs ontloopen. Nochtans dies weegs moeste men uyt, al soude men enige costen daertoe aenwenden, om de kinderen door gaven ende onder goede beloften met danck ende wille der ouderen te becomen, om de selve onder de hand van enich welervaren ende godsalich schoolmeester te bestellen, daer se mochten geoeffend werden, niet alleenlijk in onse tale te spreken, te lesen ende te schrijven, maer oock voornemelijk in de fundamenten onser Christelijcker religie, ende daer beneffens daer sij niet dan goede exempelen enes deugtsamen levens en zagen; mids dat se nochtans somtijds onder malkanderen hare moederlijke tale spraken om de selve niet te vergeten, als apparentlijk een voorneme middel sijnde om de kennisse der Religie onder de gansche Natie uyttebreiden. Ondertusschen en moeste men niet vergeten den Heere om sijnen zegen te solliciteren met vierige ende geduyrige gebeden, die doch dingen die ongesien sijn, haest gesien ende gelegen can maken, die den dooden het leven geeft ende roupt hetgene dat niet en is als of het ware ende daertoe rijk sijnde in barmherticheyd hem ontfermt wiens hij wil: gelijk hij sich onser ontfermt heeft om sijn volck te wesen, als wij te voren niet ontfermt, ende sijn volck niet en waren, ende heeft ons, als wij met een gelijke sop aller verdorventheden overgoten waren, afgewassen, geheylicht ende gerechtveerdigt, ons roupende tot de zalige kennisse sijns Soons, ende uyt de macht der duysternisse tot sijnen wonderbaerlijcken lichte. Ende dit achte ick soo vele te noodiger als de toorn Godes ende vloek te swaerder is, de welcke tot noch toe op dese elendige natie bevonden wordt te leggen. Magschien of hem God noch ten eynde ontfernde, opdat de volheyd der heydenen allenskens incomen mochte ende het heyl onses Godes oock alhier gesien mochte werden onder dese wilde ende woeste menschen. Ick hope een sorgfuldige ooge over dese luyden te houden ende soo vele van hare tale te leeren als doenlijk sijn sal, ende te practizeren op betere gelegentheden haerder onderwijsinge dan men tot noch toe heeft connen vynden.

Wat nu mij selven belangt ende mijne huishoudinge: ick vynde mij door het verlies van mijne goede ende behulpzame parture seer ontrijft ende verlegen. Want mijn twee dochterkens sijn noch cleyn; dienstmaegden en sijn hier niet te becomen, immers gene die men mij raden soude in te nemen: d'Angoolsche slavinnen sijn oock diefachtige, luije ende ontijdige voddens. Den jonghman dien ick met mij nam, hebbe ick na Pinxteren weder laten gacen, om dies wille, dat ick hem buyten'shuys tot genich landwerk en conde besigen ende binnens huys mij meer beswaerde, dan verlichtinge aenbrachte; hij dient nu elders bij de boeren.

De belofte die mij de Heeren Meesters der Comp. gedaen hadden van enige mergens ofte gemeten lands te doen hebben om mij daerop te geneeren ende dat in de plaetse van een vrije tafel die mij anderssins toebehoorde, is gansch nietich ende ijdel. Want hare E. E. wisten immers selve wel dat alhier geen peerden noch koeijen noch arbeydsliden om geld te becomen sijn. Want elck heeft in desen noch te cort ende roept om meer. De costen soude ick mij ontsien ⁽¹⁾, soo de gelegenhcyd slechts viele: ende dat om ons eygen gerijf, al waert schoon datter geen voordeel op liepe (behoudens nochtans dat d'E. E. Meesters mij schuldich blijven soo vele als de weerde van een vrije tafel) want hier en is gene verversschinge van boter ende melck etc. te krijgen, hoewel het tot gansch dieren prijs vercocht [werdt], want de lieden die het halen ofte bespreken sijn jaloers over malkanderen. Dus sal ick den wynter moeten over-

(1) Ontsien is hier zoo veel als getroosten.

brengen sonder boter ende andere noodige dingen, die de schepen niet mede en brengen om hier verkocht te werden. Ende het randzoen dat hier wtgedeelt werdt ende hooge genoeg aengeschreven, is al harde oude cost, gelijk men te schepe plach te gebruycken: oock dickwils niet seer goed ende noch en can men 't tot sijnen wille niet genoeg becomen. Ick begonde vrij wat sterete te krijgen door des Heeren genade, maer door dit harde voedsel van boontgens, graeuw erwten die hard genoeg zijn, gort, stockvis etc. sonder vele vernieuwinge, doet dat ick niet geheel can becomen, gelijk ick anders wel soude. De somer geeft wel yet, maer wat ist voor yemand die niet en heeft aen hem selven? De Wilden brengen oock wel sommige dingen, maer die gene waren en heeft, als messen, coralen ende diergelijke ofte seeuwan ⁽¹⁾, die en can niet te rechte comen. Ende hoewel de lieden sulcke dingen verhandelen voor eerlijke waren, soo en weet ick noch niet of het hun al vrij staet na de wetten der Comp. Ick hebbe nu wt Holland meest alle noodige dingen ontboden: ende verhope den wynter met harden ende schralen cost noch overtebrengen. Het land geeft vele goede dingen tot den leeftocht, maer sij zijn al te ongereedt ende wild te soeken: daer moeste beter ordre gestelt werden, ende luyden zijn die verstand ende gereedschap hadden om alles in zijn behoorlijk saysoen optesoeken, te vangen ende bijeen te brengen: gelijk ongetwijffelt allenskens sal geschieden. Ondertusschen soo wilde ick wel den E. E. Heeren Bewynthebberen beleefdelijk gevraegt hebben, hoe ick best de gelegenheyd sal connen hebben om een partije lands te beslaen ende mij selven daerop (oock tot mijnen costen) te geneeren? Want soo lange hier niet meer van gerief bij den landlieden te krijgen is ende ick genoodzaeckt soude wesen tot hooge costen met vele moeyten ende peryckel alles wt het Vaderland te ontbieden ofte hier op dit enckel sober ende hard rantzoen te leven: dat soude mij ende mijne kinderen gansch slecht bevallen. Ons ontbreken noch 10 ofte 12 boeren met peerden, koeijen ende arbeydslieden naer advenant om onsselven te bedroopen van brood, suyvel ende behoorlijke verversschinge. Want hier zijn nabij gelegene plaetsen, die licht zijn te beschermen ende seer bequaem: die men oock den Wilden om een geringe snuysteringe soude connen afcoopen, ofte oock sonder peryckel innemen: dewijle wij daerop meer dan genoegsame actien op hebben de welke nooyt afgedaen en zijn geworden, maer met sulken insicht altijd gereserveert. De negotie in de vellen ⁽²⁾ valt slap ende dat van wegen een nieuwe oorloge der Maechibaeyts tegen de Mahicans aent oppereynde van dese riviere. Daer vallen wreede moorderijen tusschen beyden. De Mahicans zijn vluchtich; ende hun lant staet open, seer vruchtbaer ende plaisierich: het jammert ons alleen dat men geen volck, noch ordre en heeft van de Heeren Meesters om het selve te besetten. Men velt hier vele houts om na 't Vaderland te voeren, maer de schepen zijn te weynich om vele te laden. Men maeckt enen meulen te wynde ⁽³⁾ om hout te sagen; gelijk wij oock al enen meelmolen hebben. Men backt hier stenen doch sij vallen gansch slecht. Om calc te branden isser goede stoffe namelijk oesterschelpen bij menichten. De potaschbrandinge en succedeert niet ende de meester met sijne arbeydslieden zijn alle grootelijcx verabuseert ⁽⁴⁾. Men is besich met een forteresse te bouwen van goede berghstenen, die niet verde van hier bij menichten leggen. De Heere bouwe slechts mede, ende sij de wachter op onse muyren. Men siet hier goede commoditeyt om sout te maken: want daer zijn gelegene plaetsen, het water is sout genoeg ende 'ten onbreekt niet aen hitte in den somer. Voorts wat de wateren al geven van vele soorten visch beyde in zee ende in de rivieren: wat het land al heeft van gevogelte, wild ende boschagien, van eedvruchten, boomvruchten, wortelen, gewassen, cruyden soo om te eten als medicinale ende met de welke wonderlijke curen gewrocht connen werden, soo [sou] gansch langh vallen om te verhalen, ende ick en soude 't soo geheel pertinent alsnoch niet connen

(1) Seeuwan, eene soort van walvischbaard of balein, in den ruilhandel destijds aldaar gebruikelijk en bij de inboorlingen zeer gewild. Zie A. v. d. Donck, *Beschr. van Nieuw-Nederland*, 2de dr. Amst. 1656, bl. 56, 57.

(2) Bevervellen.

(3) Windmolen.

(4) D. i. vinden zich bedrogen.

doen. Uwe E. heeft daer af ten deelo al kennisse gecregen ende sal wt andere noch meer bescheyds connen vernemen. Het land is goed ende playsierich, de lucht is gezond niet tegestaende de subyte veranderinge van coude ende hitte. De sonne is gansch heet, de wynter fel ende strenge ende duyrt ruym soo lange als in onse landen. De beste remedie is geen hout te sparen: want 't isser genoegh, ende sich wel te decken met ruyge vellen, die men oock tot zijn gerief licht can becomen. Den oogst is Gode loff in de schuyre ende beter geslaegt dan ooyt te voren: daer was oock wat meer toe gedaen dan te voren. De grond is vruchtbaer genoegh om den arbeyd te beloonen, maer men moet hem wel suyveren, alle deugt doen ende cultiveren, gelijk onse landen oock vereysschen. Het heeft tot noch toe veel te arger gegaen omdat vele lieden niet seer arbeydsaem en waren ofte oock haren behoorlijcken nooddruft niet en cregen bij gebreck van brood ende toespijse. Dan het begint nu alles bet te gaen ende het siet nu geheel uyt een ander ooge: soo de Meesters slechts goede arbeyders senden ende op alle dingen ordre geven om hem met die dingen die dit land selve geeft ten besten te geneeren. — Ick hadde wel voor, ende oock belooft [te schrijven] aen de E. E. Broederen Rudolphum Petri, Joannem Sylvium, ende aen D. Cloppenburgium, die neffens Uwe E. met de besorginge deses quartiers was belastet ⁽¹⁾; doch alsoo dit langh soude vallen, den tijd cort is ende mijne occupatie voor dees tijd vele, soo sal Uwe E. gelieven mijne vriendelijke ende beleefde groetnisse aen hare E. E. te doen ende mij te excuseren, mids dat ick haren schuldenaer blijve, om mijne belofte de naeste reyse (soo God wil) te vervullen. Wilt oock mijne hertgrondelijke groetnisse doen aen E. D. Triglandium ende voorts alle de Broederen des Kerckenraeds, aen welcke alle ick voor dees tijd niet noodich en achte bijzonderlijk te schrijven, als die van mij gemaect werden participanten in dese tijdingen, ende geerne tevreden zijn uyt Uwer E. hand geaest te werden. Soo 't Uwer E. gelegen sal zijn ofte yemand der E. Broederen om herwaerts aen mij een letterken te schrijven van dingen daeraen mij enigsins mochte gelegen zijn: het soude mij (hier levende in een woest land, buyten alle tgeselschap van onse orden) gansch vermakelijk sijn, ende een spore om den E. E. Broederen, van alles dat hier soude mogen voorvallen, des te vlijtiger overteschrijven. Doch vooral en dient niet vergeten dat mijne hertelijke groete geschieden aen Uwer E. beminde huysvrouw ende swager, dewelcke mij niet dan alle vriendschap ende deugt (oock boven mijne weerde) bewesen hebben. Soo daer yets ware waerin ick hen ende Uwer E. wederomme conde dienen ofte gratificeren, het soude mij van herten lief zijn ende ick soude mij in genige dingen willen te nooden maken ⁽²⁾. Hiermede dan eindigende, ende mij selven in Uwer E. gunste ende godsalige gebeden tot den Heere bevelende: Eerweerde Welgeleerde Heere, beminde Br. in Christo ende goedgunstige vriend, soo wil ick Uwe E. ende allen den uwen den Almogenden God in genaden tot een langduyrige voorspoed ende gezondheid ende tot een eeuwige zalicheyd van herten bevolen hebben. Wt het Eyland van Manhatus desen 11ⁿ Augusti A^o. 1628, in Nieuw-Nederland, bij mij Uwer E. in Christo gansch dienstwillige

JONAS MICHAËLIUS.

(Van achter stond:)

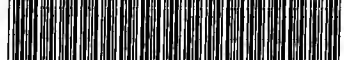
Den Eerwaardigen Welgeleerden ende Godvruchtigen Heere Adriano Smoutio, getrouwen Bedienaer des H. Euangelii Christi in sijne Gemeynthe, wonende op de Heeren-gracht, niet verde van het West-Indische huys tot Amsterdam.

Per vriend dien God beware.

(Het zegel is van een geouwelden cachet- of zegelring, niet duideljk.)

(1) Belastet. Dit was dus door de Noord-Holl. Synodus aan eenige Amsterdamsche predikanten opgedragen. — De in den tekst genoemde predikanten waren allen destijds nog te Amsterdam werkzaam; Sylvius en Triglandius sints 1610, Petri sints 1612 en Cloppenburg sints 1621.

(2) Beteekent dit: willen te kort schieten?

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J. Michaelius, the first minister of th

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